



SARVASAROPANISAD

Krsna – Yajur Veda

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Sarva Sara Upanishad
Krsna – Yajur Veda
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1) Question :

- What is Bandha – Bondage.

Answer :

- Atma the self falsely super imposing the body and nonself upon himself and identifying himself with them is bondage of the self.

2) What is Moksha?

Answer :

- Freedom from identification is Moksha.

3) What is Avidya?

Answer :

- That which causes identification is Avidya.

4) What is Vidya?

Answer :

- That which removes identification with body – mind is Vidya.

5) What is Jagrat, Svapna, Sushupti, Turiyam?

I) Jagrat :

- In which Atma enjoys the gross objects of senses as sound, etc through 5 Jnana Indriyas, 5 Karma Indriyas and 4 Antahkaranams having sun and rest as their presiding dieties (which animates them or intelligent principle).

II) Svapna :

- Atma experiences through 14 organs Vasanas of waking condition created for the time being, even in the absence of gross sound etc.

III) Sushupti :

- Atma does not experience sound and other sense objects because of the cessation of 14 organs.

IV) Turiya :

- Is that state during which Atma is a witness to the existence of above 3 states and non existence and during which it is one uninterrupted Chaitanya consciousness alone.
- Chaitanyam is that which is connected with the 3 states and which is without the 3 states and which is pure.

6) What are 5 Koshas?

I) Annamaya :

- Formed by food.

II) Pranamaya :

- When 10 vital airs flow through the Annamaya.

III) Mano Maya :

- When Atma performs the functions of hearing, etc through the 14 organs, it is called Manomaya.

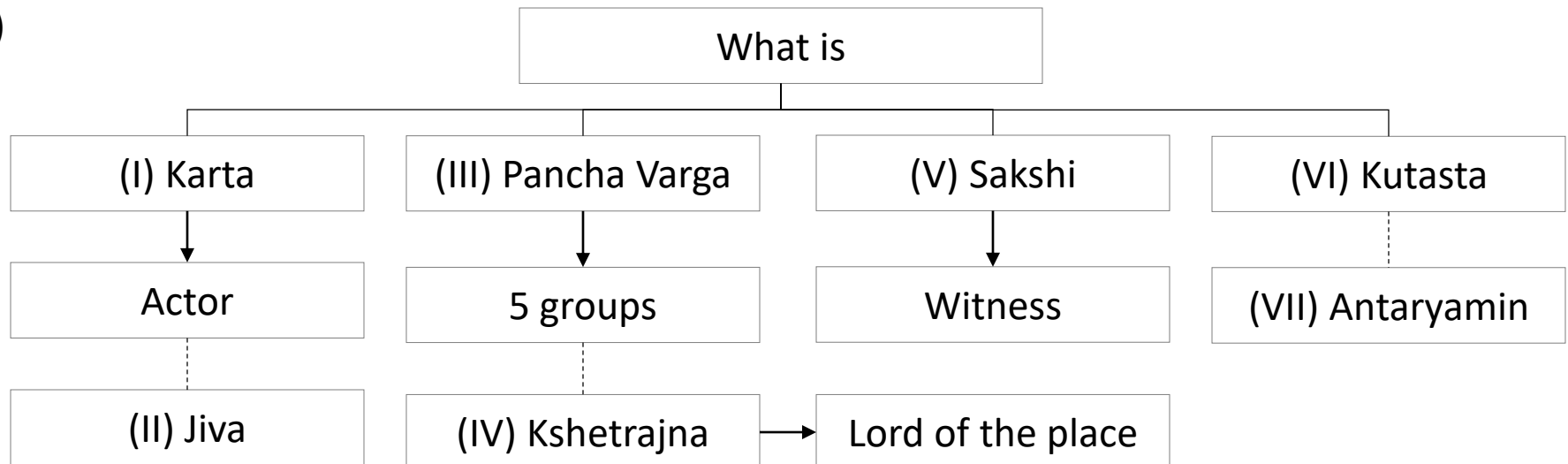
IV) Vijnanamaya :

- When modifications of contemplations, meditation, etc happen it is called Vijnanamaya.

V) Anandamaya :

- When self is in its self bliss state, like the Banyan tree in its seed, Ajnana state, it is called Anandamaya state.
- Atma – associated with the Upadhi vehicle of these sheaths is figuratively called Kosha.

7)



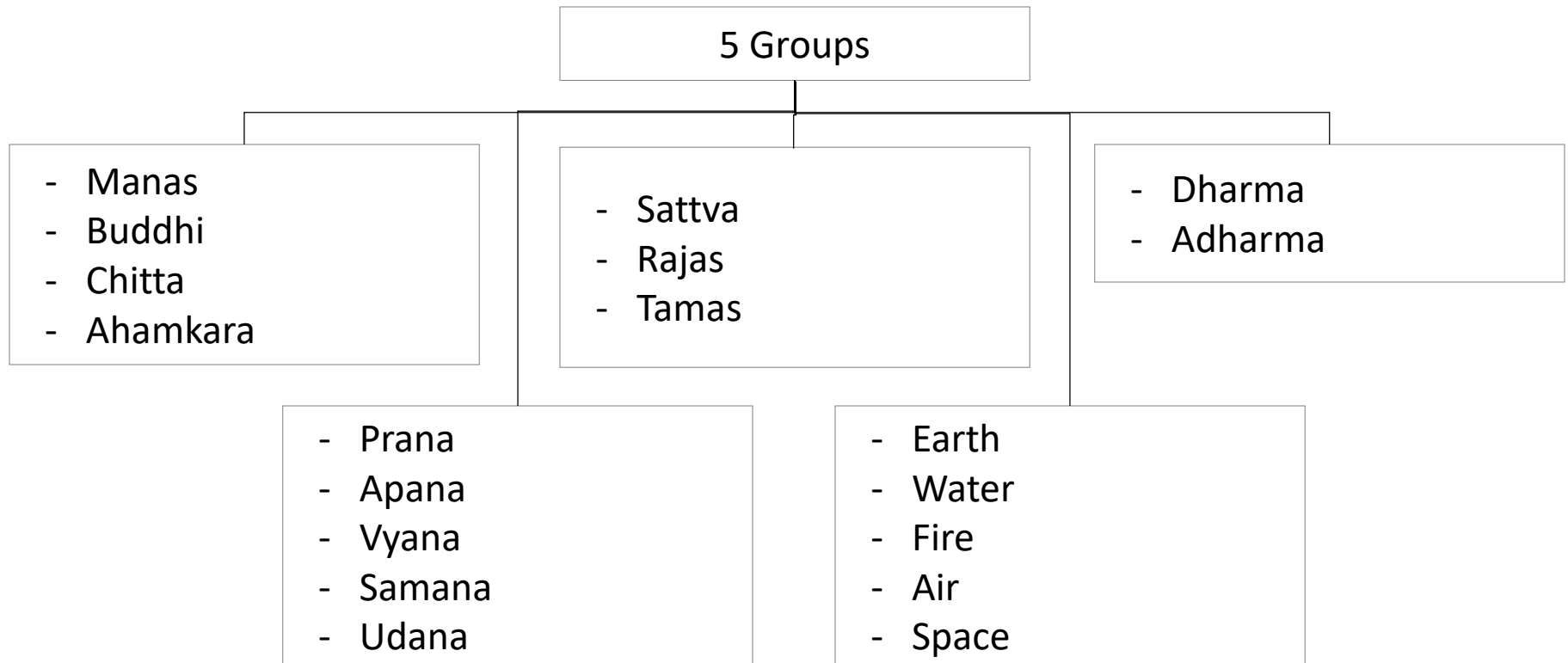
I) Karta :

- The one who possesses the Body and internal organs, through the respective desires.
- Pleasure and pain are modifications of the mind.
- They are caused by sound, touch, form, taste and smell.

II) Jiva :

- Is that Adhyasi (Deluded one) who thinks that this Body is obtained through the effects of good and bad Karmas.

III) Pancha Varga :



- Avidya has characteristics of 5 groups.
- Perishes with Atma Jnana.
- Seed, Linga of subtle body.
- Called Hridaya Granthi... the heart knot.

IV) Kshetrajna :

- Consciousness which is reflected and shines in the mind is Kshetrajna.

V) Sakshi :

- I that conscious one that is aware of the appearance and disappearance of the 3 states of the knower, the knowledge and the known, who is himself not affected by the appearance and disappearance of 3 states and who is self – radiant.

VI) Kutastha :

- One who is found in the Buddhi of all creatures from Brahma down to ants and who is shining as Atma and dwells as witness to the Buddhi of all creatures.

VII) Antaryamin :

- Is the Atma that shines as the being within all bodies like the thread on which beads are strung and serving to know the cause of the several differences of Kutastha and others associated with him.

8) Who is Pratyagatma?

- He is of the nature of truth, wisdom, eternity and bliss.
- He has no Vehicles of body.

- He is abstract wisdom itself, like a man of pure Gold that is devoid of the form of ring, chain, Bracelet.
- He is of the nature of mere consciousness.
- He is that which shines as Atma and Brahman.
- When he is subject to the vehicle of Avidya and is the meaning of “Tvam”, he is Pratyagatma.

9) Who is Paramatma?

- Meaning of Tat, subject to the Vehicle of Maya, associated with truth, wisdom, eternity, bliss, omniscience.

10) What is Brahman?

- Brahman is that which is free from all vehicles, which is the absolute consciousness devoid of particularities.
- Sat, without a second, bliss, Mayaless.
- Different from Characteristics of Tvam which is subject to Upadhis and Tat which is subject to Upadhis.
- It is the seat of everything, differenceless, pure indestructible.

What is Sat?

- It is being-ness which is the Goal of the Vedas.
- It is that which cannot be Asat – nonbeing.
- Not affected by 3 periods of time.

- Continues to exist in 3 periods of time.
- It is one without a second.
- It is source of all ideas.
- It does not perish, space, time, matter, cause etc, perish.
- What is Jnanam? Wisdom?
- It is self – light, illumines all.
- It has no beginning or end, perpetual, witness to all modifications and opposites.

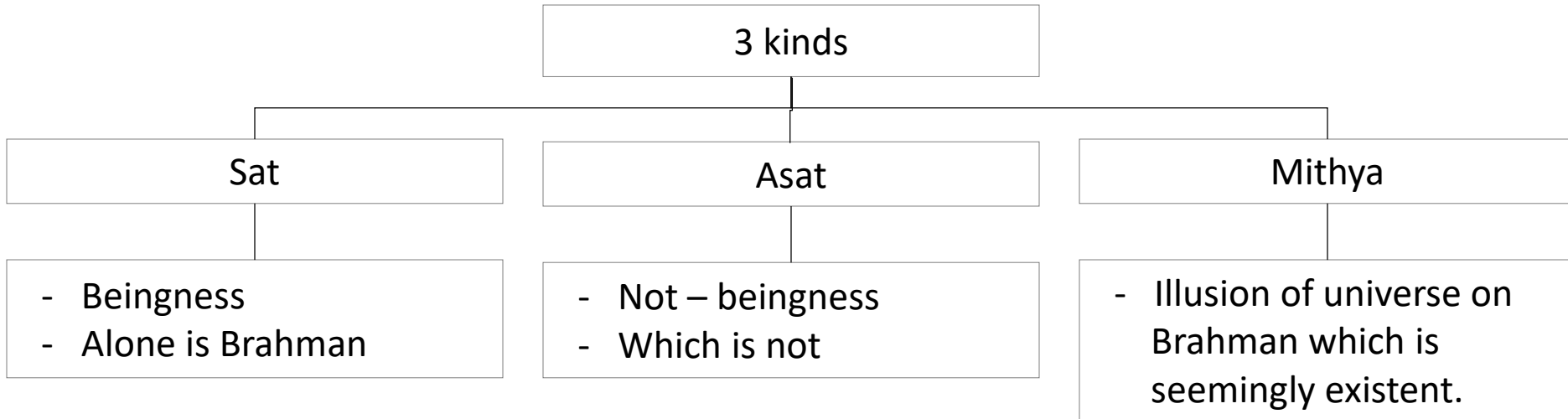
What is Ananta? Eternal?

- It is without origin or destruction.
- It is not subject to 6 changes - birth, growth, Manhood, decay, old age, death.
- It is free from all Upadhis.
- It is full, without destruction, permeates the entire universe.

What is Ananda – Bliss?

- It is the seat of all sentient – beings like the water is the seat of ocean and wave.
- It is eternal, pure, part-less, nondual and is essence of Chidananda.

11) Of how many kinds are Substances?



- What is fit to be known is Brahman, the Atma alone.

12) What is Maya?

- Root of Anatma is Maya.
- She appears in Brahman like cloud appears in space.
- She has no beginning but has end.
- She neither is or is not.
- She is not combination of Sat and Asat.
- Her nature is Ajnam.
- She appears as Mulaprakrti, Guna Samya when 3 Gunas are in equilibrium.
- Mula Prakrti also called as Maya, Avidya, Tamas, latent state of Universe – Maha Sushupti, Pralaya when the Gunas are in equilibrium.

Verse 1

कथं बन्धः कथं मोक्षः का विद्या काऽविद्येति ।
जाग्रत्स्वप्नसुषुप्तितुरीयं च कथम् ।
अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमयकोशः
कथम् । कर्ता जीवः पञ्चवर्गः क्षेत्रज्ञः
साक्षी कूटस्थोऽन्तर्यामी कथम् ।
प्रत्यगात्मा परात्मा माया चेति कथम् ॥१॥

katham bandhaḥ katham mokṣaḥ kā vidyā kā'vidyeti ।
jāgratsvapnasuṣuptituriyaṃ ca katham ।
annamayaprāṇamayamanomayavijñānamayānandamayakośāḥ
katham । kartā jīvaḥ pañcavargaḥ kṣetrajñaḥ
sākṣī kūṭastho'ntaryāmī katham ।
pratyagātmā parātmā māyā ceti katham ॥१॥

What is Bandha (Bondage)? Atman [The self] falsely superimposing the body and others which are non-self upon himself, and identifying Himself with them this identification forms the bondage of the self. [Verse 1]

Verse 2

आत्मेश्वरजीवः अनात्मनां देहादीनामात्मत्वेनाभिमन्यते
सोऽभिमान आत्मनो बन्धः । तन्निवृत्तिर्मोक्षः ।

ātmeśvarajīvaḥ anātmanāṃ dehādīnāmātmatvenābhimanyate
so'bhimāna ātmano bandhaḥ । tannivṛttirmokṣaḥ ।

What is Moksha [Emancipation]? The freedom from the [identification] is Moksha. [Verse 2]

Verse 3

या तदभिमानं कारयति सा अविद्या ।
सोऽभिमानो यया निवर्तते सा विद्या ॥३॥

yā tadabhimānaṃ kārayati sā avidyā ।
so'bhimāno yayā nivartate sā vidyā ॥३॥

What is Avidya (Nescience)? That which cause this identification - That indeed is Avidya.
[Verse 3]

मन आदिचतुर्दशकरणैः
 पुष्कलैरादित्याद्यनुगृहीतैः
 शब्दादीन्विषयान्-स्थूलान्यदोपलभते
 तदात्मनो जागरणम् ।
 तद्वासनासहितैश्चतुर्दशकरणैः
 शब्दाद्यभावेऽपि
 वासनामयाञ्छब्दादीन्यदोपलभते
 तदात्मनः स्वप्नम् । चतुर्दशकरणो
 परमाद्विशेषविज्ञानाभावादयदा
 शब्दादीन्नोपलभते तदात्मनः
 सुषुप्तम् । अवस्थात्रयभावाभावसाक्षी
 स्वयंभावरहितं नैरन्तर्यं
 चैतन्यं यदा तदा तुरीयं
 चैतन्यमित्युच्यते ॥ ४ ॥

mana ādicaturdaśakaraṇaiḥ
 puṣkalairādityādyanugrṇītaiḥ
 śabdādīnviṣayān- sthūlānyadopalabhate
 tadātmano jāgaraṇam ।
 tadvāsanāśahitaiścaturdaśakaraṇaiḥ
 śabdādyabhāve'pi
 vāsanāmayāñchabdādīnyadopalabhate
 tadātmanaḥ svapnam । caturdaśakaraṇo
 paramādvīśeṣavijñānābhāvādyadā
 śabdādīnnopalabhate tadātmanaḥ
 suṣuptam । avasthātrayabhāvābhāvasākṣī
 svayaṃbhāvarahitaṃ nairantaryaṃ
 caitanyaṃ yadā tadā turīyaṃ
 caitanyamityucyate ॥ 4 ॥

What is Vidya (Knowledge)? That which removes this identification is Vidya. What are (meant by) the state of Jagrata [The waking], Svapna [the dreaming], Sushupti [the dreamless sleeping] and Turiya [the fourth]? Jagrata is that [State] during which Atman enjoys the gross Objects of senses as sound, etc., Through the 14 organs as Manas, etc., having the sun and the rest as their presiding deities. Svapna is that [State] during which Atma experiences, through the 14 Organs associated with the Vasanas (Affinities), of the waking condition, sound and other Objects which are of the form of the Vasanas created for the time being, even in the absence of [the gross] sound and the others. Atman experiences Sushupti when it does not experience sound and other objects of sense from the cessation of the functions of the 14 organs, there being no special enjoying consciousness on account of the absence of these organs. Turiya is that state during which Atman is a witness to the existence of the abovementioned three states, though it is in itself without (Their) existence and non-existence and during which it is one uninterrupted Chaitanya (Consciousness) alone. And that Chaitanya is that which is connected with the three states, which is without the three states, and which is pure. [Verse 4]

अन्नकार्याणां कोशानां समूहोऽन्नमयः
 कोश उच्यते । प्राणादिचतुर्दशवायुभेदा
 अन्नमयकोशे यदा वर्तन्ते तदा प्राणमयः
 कोश इत्युच्यते । एतत्कोशद्वयसंसक्तं
 मन आदि चतुर्दशकरणैरात्मा
 शब्दादिविषयसङ्कल्पादीन्धर्मान्यदा करोति
 तदा मनोमयः कोश इत्युच्यते ।
 एतत्कोशत्रयसंसक्तं तद्गतविशेषज्ञो
 यदा भासते तदा विज्ञानमयः कोश इत्युच्यते ।
 एतत्कोशचतुष्टयं संसक्तं स्वकारणज्ञाने
 वटकणिकायामिव वृक्षो यदा वर्तते
 तदानन्दमयः कोश इत्युच्यते ॥ ५ ॥

annakāryāṇāṃ kośānāṃ samūho'nnamayaḥ
 kośa ucyate | prāṇādicaturdaśavāyubhedā
 annamayakośe yadā vartante tadā prāṇamayaḥ
 kośa ityucyate | etatkośadvayasamśaktaṃ
 mana ādi caturdaśakaraṇairātmā
 śabdādiviṣayasankalpādīndharmānyadā karoti
 tadā manomayaḥ kośa ityucyate |
 etatkośatrayasamśaktaṃ tadgataviśeṣajño
 yadā bhāsate tadā vijñānamayaḥ kośa ityucyate |
 etatkośacatuṣṭayaṃ samśaktaṃ svakāraṇājñāne
 vaṭakaṇikāyāmiva vṛkṣo yadā vartate
 tadānandamayaḥ kośa ityucyate || 5 ||

What are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas (Sheaths)? Annamaya sheath is the aggregate of the materials formed by food. When the ten Vayus (Vital Airs), Pranas and others, flow through the Annamaya sheath, then it is called the Pranamaya sheath. When Atman connected with the above two sheaths performs the functions of hearing, etc., through the 14 Organs of Manas and others, then it is called Manomaya Sheath. When in the (Antah-Karana) internal organs connected with the above three sheaths, there arise the modifications of contemplation, meditation, etc., about the peculiarities of the sheaths, then it is called Vijnanamaya sheath. When the self-cause Jnana is in its self-bliss like the banyan tree in its seed, though associated with these four sheaths caused by Ajnana, then it is called Anandamaya Sheath. Atman which is associated with the Upadhi [Vehicle] of these Sheaths is figuratively called Kosa. [Verse 5]

सुखदुःखबुद्ध्या श्रेयोऽन्तः
 कर्ता यदा तदा इष्टविषये बुद्धिः
 सुखबुद्धिरनिष्टविषये बुद्धिर्दुःखबुद्धिः ।
 शब्दस्पर्शरूपरसगन्धाः सुखदुःखहेतवः ।
 पुण्यपापकर्मानुसारी भूत्वा
 प्राप्तशरीरसंयोग- मप्राप्तशरीरसंयोगमिव
 कुर्वाणो यदा दृश्यते तदोपहितजीव इत्युच्यते ॥ ६ ॥
 मन आदिश्च प्राणादिश्चेच्छादिश्च सत्त्वादिश्च
 पुण्यादिश्चैते पञ्चवर्गा इत्येतेषां पञ्चवर्गाणां
 धर्मीभूतात्मा ज्ञानादृते न विनश्यत्यात्मसन्निधौ
 नित्यत्वेन प्रतीयमान आत्मोपाधिर्यस्तल्लिङ्गशरीरं
 हृद्ग्रन्थिरित्युच्यते ॥ ७ ॥

sukhaduḥkhabuddhyā śreyo'ntaḥ
 kartā yadā tadā iṣṭaviṣaye buddhiḥ
 sukhabuddhiraniṣṭaviṣaye buddhirduḥkhabuddhiḥ ।
 śabdasparśarūparasagandhāḥ sukhaduḥkhaḥetavaḥ ।
 puṇyapāpakarmānusārī bhūtvā
 prāptaśarīrasaṃyoga- maprāptaśarīrasaṃyogamiva
 kurvāṇo yadā dr̥śyate tadopahitajīva ityucyate ॥ 6 ॥
 mana ādiśca prāṇādiścecchādiśca sattvādiśca
 puṇyādiścaite pañcavargā ityeteṣāṃ pañcavargāṇāṃ
 dharmībhūtātmā jñānādr̥te na vinaśyatyātmasannidhau
 nityatvena pratiyamāna ātmopādhiryastallīṅgaśarīraṃ
 hṛdgranthirityucyate ॥ 7 ॥

What is meant by Karta (Actor), Jiva, Panchavarga (The five groups), Ksetrajna (The lord of the Place), Saksi [the witness], Kutastha and antaryamin (the latent guide)? Karta (The actor) is the one who possesses the body and the internal organs through their respective desires proceeding from the idea of pleasure and pain. The idea of pleasure is that modification of the mind known as love. The idea of Pain is that modification of the mind known as hate. The cause of Pleasure and Pain are sound, touch, form, taste and odour. Jiva is that Adhyasi [Deluded one] that thinks that this body, which is obtained through the effects of good and bad Karmas, is one not so obtained. Pancavarga (The five groups) are (1) Manas, Viz., Manas, Buddhi, Citta and Ahamkara (creating uncertainty, certitude, flitting thought and egoism), (2) Prana, i.e., Prana Apana, Vyana, Samana and Udana, (3) Sattva, i.e., Sattva, Rajas, and Tamas. (4) the [five] elements : Earth, water, fire, Vayu and Akasha and (5) Dharma and its opposite Adharma. The original Avidya which has the characteristics of the above 5 groups, which does not perish without Atma-Jnana, which appears eternal through the presence of Atman and which is the vehicle for [The Manifestation of] Atma, is the seed of the Linga [Subtle] body. It is also called Hrdaya-granthi [the heart-knot]. [Verse 6,7]

Verse 8

तत्र यत्प्रकाशते चैतन्यं स क्षेत्रज्ञ इत्युच्यते ॥ ८ ॥

tatra yatprakāśate caitanyam sa kṣetrajña ityucyate ॥ 8 ॥

The Chaitanya [Consciousness] which is reflected and shines in it is Ksetrajna. [Verse 8]

Verse 9

ज्ञातृज्ञानज्ञेयानामाविर्भाव-तिरोभावज्ञाता
स्वयमाविर्भावतिरोभावरहितः स्वयंज्योतिः
साक्षीत्युच्यते ॥ ९ ॥

jñātrjñānajñeyānāmāvirbhāva-tirobhāvajñātā
svayamāvirbhāvatirobhāvarahitaḥ svayamjyotiḥ
sākṣītyucyate ॥ 9 ॥

Saksi [the witness] is that conscious one that is aware of the appearance and disappearance [of the three states] of the knower, the knowledge and the known, who is himself without [or not affected by] this appearance and disappearance, and who is self-radiant. [Verse 9]

Verse 10

ब्रह्मादिपिपीलिकापर्यन्तं सर्वप्राणिबुद्धिष्ववशिष्टत-
योपलभ्यमानः सर्वप्राणिबुद्धिस्थो यदा तदा कूटस्थ
इत्युच्यते ॥ १० ॥

brahmādipipīlikāparyantaṁ sarvapraṇībuddhiṣvavaśiṣṭata-
yopalabhyamānaḥ sarvapraṇībuddhistho yadā tadā kūṭastha
ityucyate ॥ 10 ॥

Kutastha is he who is found without exception in the Buddhi of all creature from Brahman down to ants, and who is shining as Atman and dwells as witness to the Buddhi of all creatures. [Verse 10]

Verse 11

कूटस्थोपहितभेदानां स्वरूपलाभहेतुर्भूत्वा
मणिगणे सूत्रमिव सर्वक्षेत्रेष्वनुस्यूतत्वेन यदा
काश्यते आत्मा तदान्तर्यामीत्युच्यते ॥ ११ ॥

kūṭasthopahitabhedānāṃ svarūpalābhaheturbhūtvā
maṇigaṇe sūtramiva sarvakṣetreṣvanusyūtatvena yadā
kāśyate ātmā tadāntaryāmītyucyate ॥ 11 ॥

Antaryamin is the Atman that shines as the Ordainer, being within all bodies like the thread [on which] beads [are strung] and serving to know the cause of the several differences of Kutastha and others associated with him. [Verse 11]

Verse 12

सत्यं ज्ञानमनन्तं ब्रह्म ।
सत्यमविनाशि । अविनाशि नाम देशकालवस्तुनिमित्तेषु
विनश्यत्सु यन्न विनश्यति तदविनाशि ।
ज्ञानं नामोत्पत्तिविनाशरहितं नैरन्तर्यं
चैतन्यं ज्ञानमुच्यते । अनन्तं नाम
मृद्विकारेषु मृदिव स्वर्णविकारेषु स्वर्णमिव
तन्तुविकारेषु तन्तुरिवाव्यक्तादिसृष्टिप्रपञ्चेषु
पूर्णं व्यापकं चैतन्यमनन्तमित्युच्यते ।
आनन्दं नाम सुखचैतन्यस्वरूपोऽपरिमितानन्द-
समुद्रोऽवशिष्टसुखस्वरूपश्चानन्द इत्युच्यते ॥१२॥

satyaṃ jñānāmanantaṃ brahma ।
satyamavināśi । avināśi nāma deśakālavastunimittēṣu
vinaśyatsu yanna vinaśyati tadavināśi ।
jñānaṃ nāmotpattivināśarahitaṃ nairantaryaṃ
caitanyaṃ jñānamucyate । anantaṃ nāma
mṛdvikāreṣu mṛdiva svarṇavikāreṣu svarṇamiva
tantuvikāreṣu tanturivāvyaktādisṛṣṭiprapañceṣu
pūrṇaṃ vyāpakaṃ caitanyamanantamityucyate ।
ānandaṃ nāma sukhacaitanyasvarūpo'parimitānanda-
samudro'vaśiṣṭasukhasvarūpaścānanda ityucyate ॥ 12 ॥

And what is Satya (The true)? It is the Sat (Be-ness) which is the aim pointed out by the Vedas. It is that which cannot be said to be Asat (Non-Be-ness). It is which is not affected by the three periods of time. It is that which continues to exist during the three periods of time. It is one without a second. It has not the differences of similarity or dissimilarly; or it is that which is the source of all ideas. It is that which does not perish even though space, time, matter, cause etc., Perish.[Verse 12]

Verse 13

एतद्वस्तुचतुष्टयं यस्य लक्षणं देशकाल-
वस्तुनिमित्तेश्वव्यभिचारी तत्पदार्थः
परमात्मेत्युच्यते ॥ १३ ॥

etadvastucatuṣṭayaṃ yasya lakṣaṇaṃ deśakāla-
vastunimittēśvavyabhicārī tatpadārthaḥ
paramātmetyucyate ॥ 13 ॥

Who is Paramatma? It is He who is associated with truth, wisdom, eternity, bliss, Omniscience, etc., who is Subject to the Vehicle of Maya and who is the meaning of the word “Tat” (or ‘That’ in “Tattvamasi”). [Verse 13]

Verse 14

त्वंपदार्थादौपाधिकात्तत्पदार्थादौपाधिक-
भेदाद्विलक्षणमाकाशवत्सूक्ष्मं केवलसत्ता-
मात्रस्वभावं परं ब्रह्मेत्युच्यते ॥ १४ ॥

tvampadārthādaupādhikāttatpadārthādaupādhika-
bhedādvilakṣaṇamākāśavatsūkṣmaṃ kevalasattā-
mātrasvabhāvaṃ paraṃ brahmetyucyate ॥ 14 ॥

What is Brahman? Brahman is that which is free from all Vehicles, which is the absolute consciousness devoid of particularities, which is Sat (Be-ness), which is without a second, which is bliss and which is Maya-less. It is different from Characteristics of that expressed by the word “Tvam” (Thou) subject to Upadhis (vehicles), or the characteristics of ‘That; expressed by the word “Tat” Subject to Upadhis. It is itself differenceless and is seen as the seat of everything. It is the pure, the numeral, the true and the indestructible. [Verse 14]

माया नाम अनादिरन्तवती प्रमाणाप्रमाणसाधारणा
न सती नासती न सदसती स्वयमधिका विकाररहिता
निरूप्यमाणा सतीतरलक्षणशून्या सा मायेत्युच्यते ।
अज्ञानं तुच्छाप्यसती कालत्रयेऽपि पामराणां वास्तवी
च सत्त्वबुद्धिलौकिकानामिदमित्थमित्यनिर्वचनीया
वक्तुं न शक्यते ॥ १५ ॥

नाहं भवाम्यहं देवो नेन्द्रियाणि दशैव तु ।
न बुद्धिर्न मनः शश्वन्नाहङ्कारस्तथैव च ॥ १६ ॥
अप्राणो ह्यमनाः शुभ्रो बुद्ध्यादीनां हि सर्वदा ।
साक्ष्यहं सर्वदा नित्यश्चिन्मात्रोऽहं न संशयः ॥ १७ ॥
नाहं कर्ता नैव भोक्ता प्रकृतेः साक्षिरूपकः ।
मत्सान्निध्यात्प्रवर्तन्ते देहाद्या अजडा इव ॥ १८ ॥
स्थाणुर्नित्यः सदानन्दः शुद्धो ज्ञानमयोऽमलः ।
आत्माहं सर्वभूतानां विभुः साक्षी न संशयः ॥ १९ ॥

māyā nāma anādirantavatī pramāṇāpramāṇasādhāraṇā
na satī nāsatī na sadasatī svayamadhikā vikārarahitā
nirūpyamāṇā satītaralakṣaṇaśūnyā sā māyetyucyate ।
ajñānaṃ tucchāpyasatī kālatraye'pi pāmarāṇāṃ vāstavi
ca sattvabuddhirlaukikānāmidamitthamityanirvacanīyā
vaktuṃ na śakyate ॥ 15 ॥

nāhaṃ bhavāmyahaṃ devo nendriyāṇi daśaiva tu ।
na buddhirna manaḥ śaśvannāhaṅkārastathaiva ca ॥ 16 ॥
aprāṇo hyamanāḥ śubhro buddhyādīnāṃ hi sarvadā ।
sākṣyahaṃ sarvadā nityaścinmātro'haṃ na saṃśayaḥ ॥ 17 ॥
nāhaṃ kartā naiva bhoktā prakṛteḥ sākṣirūpakah ।
matsānnidhyātpravartante dehādyā ajaḍā iva ॥ 18 ॥
sthāṇurnityaḥ sadānandaḥ śuddho jñānamayo'malaḥ ।
ātmāhaṃ sarvabhūtānāṃ vibhuḥ sākṣī na saṃśayaḥ ॥ 19 ॥

ब्रह्मैवाहं सर्ववेदान्तवेद्यं
नाहं वेद्यं व्योमवातादिरूपम् ।
रूपं नाहं नाम नाहं न कर्म
ब्रह्मैवाहं सच्चिदानन्दरूपम् ॥२०॥
नाहं देहो जन्ममृत्यु कुतो मे
नाहं प्राणः क्षुत्पिपासे कुतो मे ।
नाहं चेतः शोकमोहौ कुतो मे
नाहं कर्ता बन्धमोक्षौ कुतो म इत्युपनिषत् ॥२१॥

brahmaivāhaṃ sarvavedāntavedyaṃ
nāhaṃ vedyaṃ vyomavātādirūpaṃ ।
rūpaṃ nāhaṃ nāma nāhaṃ na karma
brahmaivāhaṃ saccidānandarūpaṃ ॥ 20॥
nāhaṃ deho janmamṛtyu kuto me
nāhaṃ prāṇaḥ kṣutpipāse kuto me ।
nāhaṃ cetaḥ śokamohau kuto me
nāhaṃ kartā bandhamokṣau kuto ma ityupaniṣat ॥ 21 ॥

What is Maya? The root of this not-Atman is Maya. She appears in Brahman like clouds, etc., in the sky. She has no beginning but has an end. She is Subject to proof and not-proof. She neither is; nor is not; nor is she a combination of both (Sat and Asat). Her seat is indescribable. She has the varieties of differences as extolled by the wise. It is she that truly is not. Her nature is Ajnana. She appears as Mulaprakṛti, Guna-Samya (A state where the three Gunas are found in equilibrium), Avidya (Nescience) and other forms, transforming herself into the form of the universe. Thus does a knower of Brahman cognize her. Of how many kinds are substances? There are three kinds, Sat (Bee-ness), Asat (not-Be-ness) and Mithya (illusion). Sat alone is Brahman. Asat is that which is not. Mithya is the illusory ascription to Brahman of the universe that is not. What is fit to be known is Brahman, the Atman alone. Brahma-Jnana is the rooting out of all - Bodies and such like - That are not self, and the merging in Brahman, the Sat. The universe of Akasa and others including Jiva is not-Atman. [Verse 15 to 21]